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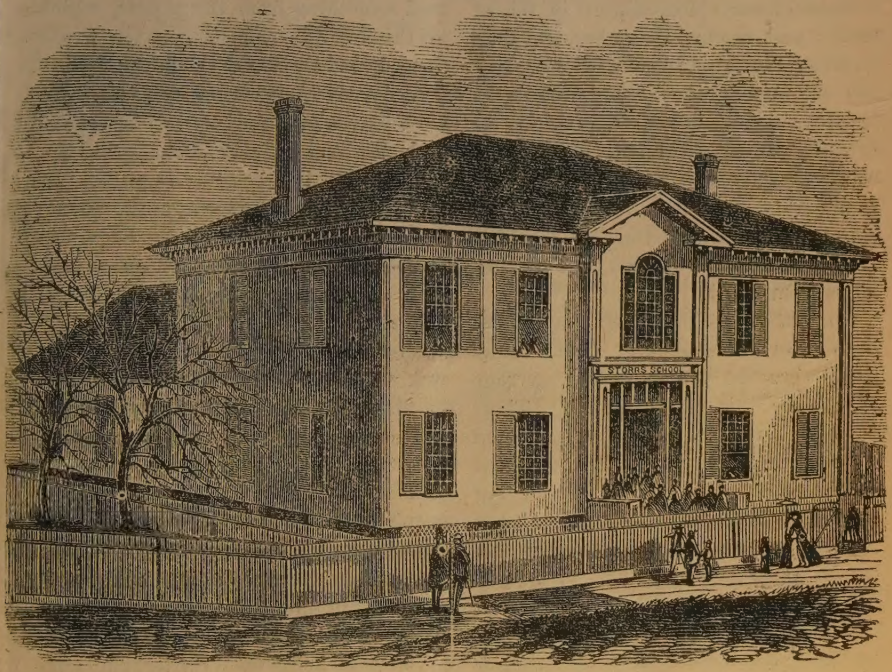

STORRS SCHOOL, ATLANTA, Ga.

Harper's Weekly, of March 30, gives the above neat cut of our School-House and Chapel in Atlanta. The building contains, in front, four rooms, each of sufficient capacity to accommodate seventy-five pupils, and an office for the Superintendent.

The projection to the rear in the left of the picture is the chapel, which is used for day and Sunday school and religious services, and seats comfortably an audience of 450 persons. The school-rooms, in finish, inside and out, are in all appointments equal to any first-class school-house either North or South. The entire cost was about $6000. Of that amount $1000 was given by Rev. Dr. STORRS' congregation in Cincinnati, and in honor of their pastor it is called the "*Storrs School*." The remaining $5000 was paid jointly by the Freedmen's Bureau and the American Missionary Association.

Our Supt., Mr. E. A. Ware, in his report of school work at Atlanta, says: At the Storrs School we begin in the morning at nine o'clock, with 400 pupils. At two P. M., these are dismissed, and our adult school meets, composed mostly of married women. From 7 until 9 P.M., we have an evening school of 100 men. The house is well used, you see. At the

Mtehodist church we have a school of 180, and at the chapel there are two schools more, besides two additional afternoon schools for adults. We report now 1150 scholars, and the number will increase as the spring advances. The work has been done, thus far, by nine teachers, one of whom has also had charge of the Orphan Asylum, with forty children.

None of our children were in school until a year ago last December, and then under very unfavorable conditions. Over 100 are now in the Second (National) Reader. Some are making rapid progress in written arithmetic, and a large number study geography and mental arithmetic. Scholars who, four months ago, just knew their letters, are working examples in multiplication, and writing a handsome hand.

On Sabbath we hold a Sunday school at the Storrs schoolhouse. Last Sunday there were 395 present. Our average attendance this month is 263. There is a very large Bible class of men and women, and a large infant class connected with this school. At another of our Sabbath schools there were present, last Sunday, 360 scholars. We have preaching at 10.30 A. M., at 3 and at 7 P. M. Mr. A. has been lecturing on temperance, and more than 300 have signed the pledge. We have a prayer-meeting on Wednesday night, and a school prayer-meeting on Friday afternoon. This last is one of our most interesting meetings.

GEORGIA.

Uncle Charley and Whittier's "Laus Deo."

ANDERSONVILLE .

From Miss Mary S. Battey, who with another lady teacher lives alone in one of the Hospital buildings of Andersonville, and teaches her school and Sabbath school in a room where hundreds and thousands of soldiers have died.

The interest in, and love for the schools, the Sabbath school and the prayer meeting increase rather than diminish, although the number in the week-day schools is less, owing to the work of the season.

The little papers which we have begun to give to those who can read them, are greatly sought for and highly prized. At the close of the Sabbath school recitations, it is our practice to select and read something from the papers, which we think will benefit them. A few weeks since, I read from the "Child at Home," for July, 1866, an article entitled, "No more Slaves in America," which closes with Whittier's "Laus Deo." As I announced the title, every eye was fixed on me with a look of eager interest, and as the reading continued tears began to flow—tears of joy and gladness—and from several directions we heard, "Thank God! Thank God!"

As I concluded the poem poor, old, sick "Uncle Charley" slid from his seat to his knees, and with clasped hands and streaming eyes, looking toward heaven, cried, "Oh! glory, glory to God for what he has done for us wretched people! Praise to God!" And so our school closed.

Thinking that the tribute to the spirit of the poem might do good to the heart of the author, I wrote at once the simple story to John G. Whittier, and after a few days received an autograph letter from him, thanking me for the facts, and saying, "Uncle Charley's prayer is worth more to me than the praise of all the oppressors of his race," and enclosing a sum of money for Uncle Charley "if he needs it." M. S. B.

From Miss Mary K. Colburn.

SAVANNAH, March 25, 1867.

A few weeks since, I wrote to a relative in Boston, who is connected with a book firm, suggesting our great need of books of an instructive and elevating character, for the freed-children and adults.

Their inability to purchase, and their

eagerness to read, lead them to seize upon the *loose trash* that comes in their way, and the influence is demoralizing. Messrs. Lee & Shepard donated $35 worth of attractive books, the best in the market. They also entered my name, as a subscriber, to the weekly magazine of Oliver Optic's "Our Boys and Girls."

SAVANNAH, March 3, 1867.

I enclose my report for February. How I wish, instead of these dry statistics, I could send you a photograph of my bright-eyed boys and girls in their school room. Nearly all my scholars have been under my care since November, 1865. At that time they were reading in the second reader, and knew almost nothing of other studies. A few had studied geography, and there were two or three who had learned the multiplication table.

Now they are reading *very well* in the third and fourth readers. Most of my scholars understand thoroughly the four fundamental rules of arithmetic, adding or multiplying large numbers with ease, and solving questions in mental arithmetic quite readily.

The recitations in geography will, I think, compare favorably with those in most Northern schools. I have a class of fifteen who are just beginning English grammar, and who seem to enjoy it much. Occasionally a ludicrous blunder in their conversation shows that they do not yet make a practical application of grammatical principles. After reciting fluently the rule, "a verb must agree with its subject in number and person," they will sing, "I wants to be angel," or, "It *have* landed many a thousand," with the same earnestness and satisfaction as before, and they will occasionally mix up the gender of their pronouns in a way that is bewildering to any one but a native, as "dis gal's mother ax you to let *um* go home as soon as she done say his lesson; for he want *um*."

Still I can see a great improvement in this respect, as in others, during the months I have spent with these children.

Our night school would interest you much. The number in attendance varies from 200 to 290. Nearly all are adults, and very eager to learn. Many are especially anxious to study, that they may be ready to vote intelligently, and possibly, *be voted for*, when that good time comes, which they are confidently expecting, that is to bring equal rights to men of every race and color.

M. L. P.

NORTH CAROLINA.

Extracts from Teachers' Letters.

WILMINGTON, N. C.—"So far as I can judge of the spirit of the people here, since the passage of the Equal Suffrage bill strong gratitude prevails; but as there is nothing yet that lightens the great struggle of the present, their faith does not seem to take much wing. The hardest time of all has been the past three months, and it looks very much as though this struggle might continue for a long time.

"From a simple statement of the fact of high rents, it is difficult for one at a distance to realize the actual distress it occasions; but it is one of the remains of the old oppressions, and while friends congratulate the Freed people upon the passage of the new laws, they cannot be blamed for that uppermost anxiety of how they are to obtain the means of meeting these demands.

One man says: "We cannot get work; there has been no time so hard to get it as this; if we could only get work we could make out." Another seemed quite cast down—more than they are wont to be—by the severity of the struggle. He says of the Southerners: "We have planted their silver and gold, and they hold it still. For more than a hundred years we have spent all our strength for them, and now, though we have freedom (for which he expressed great thankfulness), we are turned loose to nothing."

WASHINGTON, D. C.—"Since the late action of Congress our people seem to be waking up to a new life; they are formed into a "Third Ward Union Club," and meet in our Sunday school room once a week. The "winter of their discontent" seems to be over."

"SLABTOWN, VA.—It is a real pleasure to teach in our night school. One old man, with hair almost as white as snow, has begun the primer with us this week. When he succeeded in reading "It is an ox," he threw back his head and laughed aloud in perfect delight. A woman who did not know a single letter two weeks ago, now reads and spells with ease in words of three letters. The wistful, eager faces of these older people touch me as nothing else does. But after all, the most hopeful work is with the children."

BEAUFORT, N.C.—"There are two boys in my class, who, when they first came, were the worst boys I had—absent, late, never ready with their lessons. One has now been punctual every day this month; the other has been absent only a few days, and that unavoidably. Both study; so they are as proficient as any in the class. I called to see a pupil—a young girl—the other day, and found her hard at work over her lesson. One of her classmates is a better scholar than she, and her ambition has been awakened: "Annie don't know how I'm clipping after her when she is off down town!"

BEAUFORT, N. C.—"I have one Latin scholar. Instead of being envious, the others seem proud of him." * * * * "The members of my Primer class are nearly all men and women who work out during the day, and have little time to study. But they are learning very fast. One man from Mississippi came two nights and learned the alphabet. He returned home thankful for so much. When he bade me good-by I saw tears in his eyes, while he wished 'they would send teachers down where he lived.'

* * * "Going down town the other day, I came across one of my big boys reading to himself, as he walked along, 'It is my ox,' and this evening, as I stood on the shore, I heard, from one of the little huts that creep down to the water's edge, 'A volcano sends out fire, smoke, and melted lava.' Little by little, truly; but in time it tells."

BEAUFORT, N. C.

We are trying to effect a reform in the tobacco question. Have banished it, I believe, from the morning school, but the old people are so addicted to its use it will be long before they give it up. In one of my calls, we went into a house that appeared to be in the last stages of poverty and dirt; where a mother and two small children were sitting over a few embers. As we entered, the smell of tobacco struck us very forcibly. I first thought I would say nothing about it, but do what I could to help her; then I thought, it is a shame for such a poor woman to spend money for that which does no good, but rather harm, and I must say a word; so I said I smell tobacco. "Yes," she said, she "had been smoking." "Is it possible," I said, "that you smoke? Do you know tobacco is a slow poison?" She said "Oh no, it is not poison; I have used it all my life, and most everybody smokes." I said "If every body does wrong, that does not make it right; and if you will give up tobacco and save your money, God will help you, for he helps those who are willing to help themselves. If you stir around and clean up your house, you will feel better." Said that she could not stir around, she was weak and full of pain. "That is the tobacco, and if you continue to use it you will lose all your strength." She said "It is not tobacco makes me weak, but I am an old woman—I am fifty years old." "But *I* am over fifty and feel as young and strong as ever." She looked at me with surprise, and after a little began to think there was something in it. Told her if she would try and resolve to be her own master, and not to be a slave to the vile weed, she would feel much better, save her money to buy comforts with, and set a good example to her children. I have

PACIFIC SCHOOL OF RELIGION

not much hope of her, but I have of the children; many of them have pledged themselves not to touch it.

A teacher from Washington, D.C., writes, "I am about starting a temperance society here."

TYRRELL Co., March, 1867.

There is in my little portion of creation, a single room which will answer the purpose of kitchen to my house when built, but in which Miss ——— and myself now reside. We must do so until the house is erected. It does not seem possible thus to live through the heat of the summer, but I do not see how it can be prevented; and I believe God, even our God will sustain us here. It has already been cleansed and renovated until its complexion is entirely changed, and the people are beginning to whisper to one another that they will try the same operation. I need something to cover the blackness,—unslacked lime, or better still, plaster of Paris. I am told this last will cover the wood like paint, and is $2.50 per barrel. If so, could you send half a barrel; and if a whip-saw could be added for the general good it would add greatly not only to the elevation of habitations, but of the morals and self-respect of the people. The people here are pre-eminently Southern, and the phrase "poor white trash" is fitly chosen. They are very kind, but there is an entire absence of energy of character, and however pressing the need is in any direction, one is compelled always, patient or impatient, to *wait a while*. Notwithstanding my most earnest endeavors before I moved to have this one room made habitable, I was utterly unsuccessful. It took two men five days, (while one man from the North would have done it properly in two days), and I was compelled to stand by constantly, giving directions about the merest trifle. For instance, the former owner assured me that there were "five acres of rats beneath the hearth," (it was of clay), and if I thought best to have it "dug out" his dogs would kill them. I *did* think it best, and twenty-seven were slain on the spot; but a larger number than that still enjoy the most perfect freedom day and night, destroying and carrying away our clothing, running over our faces, pulling our hair nights. Veritable old patriarchs they are, not to be easily subjugated!

When I was here in November, all to whom I suggested the propriety of having meetings on the Sabbath, said they would be "right pleased to have a meeting;" "should allers come;" *they* "couldn't do nothing;" but there was one man who was a *christian*, *he* could pray and sing too; "HE could WRITE; he know'd sumt'n." This was the universal testimony, but this Mr. ——— was the one who "took the job" to repair my present home. You should see the mantel—a rough board over the fireplace, the middle cleat two inches one side from the centre, though he measured it carefully twice.

But we are looking for brighter days, schools and meetings, and the presence of the Lord among us. There is much to teach beside book knowledge. Although Sunday, March 3d, was a cold, wet day, the people met at the house, greatly desiring a school. Among them appeared a man of the baser sort, saying there should be no school; he would nail up the house, taking the names of those who were there the Sabbath before. But as day after day passed, and he heard nothing from *us*, he began to fear because of our silence, and went to the colored people for a solution. They told him the noise we would make would not be heard *here* but in the *North*; that he had done a very wrong thing, and perhaps, the first thing he would know, there would be an *army* here. The poor man was frightened beyond expression, apologized, and begged them to tell the ladies that he meant no harm; "he was not goin to do nothin at all."

RALEIGH, April 1, 1867.

The poor live so literally "from hand to mouth," that there has been suffering for the very necessaries of life, and there would have been much more, but for the hand of charity. The weather has been so bad during the month, that many have had scarcely a day's work. Now the sun shines, and their little world looks brighter.

I found in my visits one little girl sick with pneumonia. She was lying at one end of a large room near the fire, with one thickness of board between her and out-doors—and that striped with cracks so large that I could thrust my hand through. "Could you not stop those cracks by pasting some paper over them? It would keep out the wind if not the rain." "Yes, but we've got no paper. I've hung my old rags up to keep out some of the cold." While her mother was searching for papers, Lina said, "Don't take the papers that teacher gave me in school. There's three of them, mother. Don't take them." So her little Sunday school papers were saved.

A crowd of little ones followed me about from house to house on that plantation. In the smallest cabin one of the mothers said, "Do look at the children, 'pears like they would eat you up." I looked, and in a row on the floor peering earnestly into my face, and on the bench by my side and leaning on my knee, were fourteen little black girls and boys, every one of them so dear. I asked them to sing. Words give no idea of the music. This is very sweet.

"Jesus my all to heaven is gone,
The angels brought the tidals down,
He whom I fix my hopes upon,
I'm hunting for a home."

It was long before I could understand their words at all, except "Halle, halle, hallelujah!"

At one of my calls the spirit of freedom moved two "aunties" to talk freely of their former life. "Oh! how different to what it used to be! On our plantation, when the war was going on, there was a great revival, and mistress called the colored people together and told them to pray—to pray mighty that the enemy may be driven back. So we prayed and prayed all over the plantation. But 'peared like de more de darkies prayed, de more nearer de Yankees come. Then the missus said, 'stop all this praying, I won't have it. I believe they are praying for the enemies to come.' So there was no more praying where mistress could hear it, for long time. Bye-and-bye it began again, but then the Yankees were at the very doors, and the rebels hadn't time to pay 'tention to our prayers."

"One day my mistress came out to me, 'Maria, M'ria,' said she, 'what *does* you pray for?' 'I prays, missus, that de Lord's will may be done."

'But you mustn't pray that way. You must pray that our enemies may be driven back.'

"But, missus, if it's de Lord's will dat de Yankees come—all our praying wont halt 'em, and if it is de Lord's will to drive 'em back, den they will go back."

'O Maria, you mustn't talk so, don't you know you could be shot for talking so? You don't spose, M'ria, that any white folks will care enough about you to make you free? They are white folks, and we are white folks, and what will they care for you? They want to send you to Havany and Cuby.' But I did'nt believe any such foolishness."

"And now I'se free," said Aunt Ellen, straightening up, "I'se free! It 'pears like it couldn't be. When we used to think about it, it 'peared like de Judgment, sure to come, but a powerful step off. But now it has come—bress God! —bress God!"

VIRGINIA.

NEWPORT NEWS, Va., March 30, 1867.

A few miles from here three men own a cart and mule and a few pigs. They are called rich, and pass for great men.

Those around us who have a little meal and pork left, and are obliged to eat sparingly, are reckoned very well off. It is not for these we beg, but for those who have absolutely nothing. The church is exceedingly poor also. The pastor's salary is very small, but the people cannot pay him even that. One of the trustees is in very poor health, and all winter has gone barefooted, or with some rags tied on his feet. A collection was taken up for shoes amounting to sixty cents. He was obliged to take it for food, and go still longer with bare feet. We have offered to pay half the price of a pair of shoes if the young men will pay the other half.

Last Monday a rough boy came into school about two o'clock, and called out to his sister, "Here is some breakfast for you." It was a kettle of soup. They had nothing to eat in the house until they could pick up a little something to make soup. The father, mother and seven children were suffering from hunger. Miss D. asked a boy why he did not write on his slate. He dropped his head. The boy who sat next him said, "He gave his pencil for a piece of bread." His father has been sick all winter.

We put up an extra lunch for school, so as to give to one and another of the most hungry. They sit as near us as possible, watching for their morsels. I leave it to you to judge how much we enjoy our meal at school.

A woman whose husband has been ill all winter, and who has a family of eight persons, said to me one day, "Cannot our friends get up a work house, so we can earn a little food for our children?" She burst into tears as she spoke. Knowing their circumstances, we do not wonder why the people cannot take care of themselves this year. The wonder is, how they have been kept alive upon such small means. The people are urged to go North or farther South; but they fear their families will be broken up and their children separated from them. Some of them, however, will go.

From Rev. A. B. Corliss.

CARSVILLE, April, 1867.

I have received the ten dollars "for the needy white and colored," and will report to the churches in Williamsburgh as directed. More white persons are in want here than blacks.

We have built a new school house at Iron Spring. The colored people finished it, all but the floor, in four days. Twenty-nine men were at work on it one day.

The whites say the teacher has too much influence over the colored people. They called our force of builders "the devil's army." It was very pleasant to direct their eager voluntary labor. When they had finished their beautiful log house, they voted unanimously to build a teacher's home this summer. The whites say it is useless to oppose us, for somehow we succeed in all we undertake.

The people at Carsville are ready for a school. They have repaired a house which was built for a distillery, during the war, in a secret place where the Yankees could not find it. Little did they think they were building a school house for their slaves.

TEXAS.

GALVESTON, March 29, 1867.

As to the progress of the school, I think under the circumstances it could not be better. On the first of January my most advanced class was only part way through the First Reader. Now I have a large class in the Second Reader, and one in Spelling, beside three large classes in Mental Arithmetic. I never knew a class of white children with the same advantages, make more rapid progress than one of the arithmetic classes has. The first of January they began addition, and are now through multiplication; beside, they are now able to write any number given them on their slates, up to one thousand. We have no conveniencies for writing, other than slates; but it is really remarkable to see with what accuracy thechildren will copy

from the blackboard. There are now four day schools and three large night schools in Galveston. All are attended with marked interest, and a great desire is manifested by the colored people to be educated. There are seventeen teachers in the Freedmen's work in Texas, seven of whom are from Wisconsin. Mr. Allen, our agent, is constantly traveling through the county, preparing places for teachers to hold schools, and, also, finding places to board them. The latter is, however, by far the most difficult matter. Were it not for the loyal Germans throughout the State, there would be very few places where they could board. As it is, in almost any town of importance, at least one family can be found who will take a "Yankee teacher" in.

In some places, however, teachers have to board at hotels, and submit to very disagreeable treatment. One of our teachers, a Mrs. Dickinson from Beloit went to a small town called Hempstead, and obtained board in a private family, where she was doing very well, when a rebel son came home. On learning a *teacher* to the Freedmen was an inmate of the house, he became very indignant; and going to her room, he ordered her out of the house. She went to a hotel, and fared little better. Though not ordered to leave, she was seated at table alone, with Northern people at one end of the room, and Southerners at the other. In writing me she said she supposed she was not deemed worthy to sit with either company. But amid all of her persecutions she seemed very cheerful, saying she could bear all this malignity, if by so doing she might be able to scatter some seed that would yield a harvest to her Master. I might here add that Mrs. Dickinson is one of the most devoted Christian ladies I have met, and if any one can overcome prejudice, and do good as a missionary, she certainly will. Our Sunday school numbers over two hundred now, and grows more and more interesting. Mr. Campbell, the colored minister who has lately come here to be pastor of the Baptist church, is to be our Superintendent. He is a very agreeable and intelligent man.

Our friends at the North keep us well supplied with Sunday papers. I received a large library of books last week, from the Sunday school in the place where I reside (Illinois) when at home. Religious papers are most needed at present. I have made about thirty visits among the colored families this month, distributing Bibles and papers where I found those who could read. A teacher seldom fails of a kind welcome and "God bless you," when calling on these people. In one cabin I found an old "uncle" who, on seeing the Bibles in my hand, wished me to give him one. I said "Uncle, you can't read it." He replied: "But I can get heaps of folks to read to me, and I likes to hab one to hold." I could not refuse this appeal; so I handed him one. He placed it on his breast, folding his arms over it as a mother would her child, and exclaimed, "De blessed book, de blessed book!" It was touching to see this poor old man holding and pressing a Bible to his heart as a substitute for reading it. To me it was a very expressive way of showing his love for the word of God.

In writing to you this time I have one very sad and unpleasant scene to describe, and could you have been present when it occurred, I think you would say as I do now, that *words* are inadequate to express half what *we* of the "Teachers' Home" felt. About eleven o'clock on the night of the sixteenth instant, after we had all retired, a loud knock was heard at our front door—a loud knock, accompanied by cries of "Help, help! Lord save me!" and "please give me a drink of water." Mr. Allen was away, and there were but five of us lone girls in the house. Supposing it to be a *ruse* on the part of some robber, we consulted a moment as to what was best to be done. Very quickly we went to a back window. The moon was shining

brightly, and it was almost as light as day. On looking out we saw a colored boy, to whom we called, asking him who was at the front of the house. He said a negro had been terribly stabbed by some soldiers. In less time than it takes to write this, Miss Barnes and myself put on some clothing, ran out of a back door, and across one block, to the colored minister's. He came out; also two policemen whom we called from a hall near by. After a little the poor fellow was carried into the house, where he soon died. The colored boy saw him knocked down by three soldiers, and then stabbed, but could not render any assistance.

He uttered no words of censure toward his murderers, but died praying for his Lord to save him. This is only one instance of three that has happened within a week in Galveston. It was a painful ordeal to us, and a scene never to be forgotten. One of the murderers has been arrested. We have not remained alone since that night.

So far as personal safety is concerned, I have no fears; but it is not a very pleasant feeling to know one is alone and unprotected in a city where murder is a common thing.

TENNESSEE.

From Rev. E. H. Freeman.

FRANKLIN, March 7, 1867.

When, in September last the school was opened for another year, its success seemed doubtful. Whether it could be kept in existence through the year was indeed a matter of doubt. A little room 12x16 was all I could procure for school and family, and no ground could be purchased. There were seemingly no friends here except the Freedmen. It was then too that I began fully to realize not only the difficulties but the dangers of the work of teaching—the life of my family, and also my own being threatened. That these were no unmeaning threats, that there was evidently a murderous design, was shortly afterward proved, by an attempt to take the life of my son. He was shot at, by one of these would-be assassins, the ball passing through his right side, just below the socket of the arm, and lodging in the shoulder blade. A merciful providence decreed that the wound should not be fatal.

But this reign of terror and of blood is passing away. The work of education and elevation is advancing throughout the State. In Franklin the Freedmen are now doing well, notwithstanding the failure of some of their crops, and the loss by contracts; and many of them have something to use in the work of their elevation. Over five hundred dollars has been raised from them for a church and school house, and we hope next week to see the building commenced.

One of our agents writes:

"At the close of my lecture, last evening, a young lady was introduced to me, who said she had long wished to go South, to teach the Freedmen, and lead them to Christ; and now, if her life and health were spared, she would go South in September, and give her services for the school year, if we would board her. She is now receiving $1.25 per day, and board; so that she virtually proposes to make a donation to the work, of over $200. She is a most efficient Christian laborer in the church *at home*, and of course will be, in the field."

BLACK VALLEY RAILROAD.

This graphic *temperance document*, of which Mr. Gough says, "As a powerful exhibition of truth, I have never seen anything comparable with it," finds its way into the schools of the Freedmen, through friends of *temperance* at the North. We have arranged with the publisher to have these pictures furnished at half-price to the Freedmen. The colored lithograph, 2 by 4 feet (suitable for schools), is $5; 2d size, *chromo*, 24 by 20, $1; 3d size, 14 by 15, in *oil colors*, 40c. mounted, sent, at half the above prices, by mail. Send orders to M. H. Sargent, 13 Cornhill, Boston.

American Missionary.

NEW-YORK, MAY, 1867.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

ANNIVERSARIES.

The American Missionary Association will hold anniversaries, this year, in New York and Boston.

The meeting in New York will be held in the Cooper Institute, Tuesday, May 7th, at ten o'clock, A. M., and will be addressed by Rev. T. L. Cuyler, D. D., and Gen. Clinton B. Fisk.

That at Boston will be held in the Tremont Temple, Wednesday, May 29th, at eleven o'clock, A. M., and be addressed by Major General O. O. Howard, and Gen. C. B. Fisk.

TO OUR FRIENDS.

We ask the special attention of the friends of the American Missionary Association to the subjoined statement. We never more needed their attention and aid than now.

The Executive Committee and officers are but the servants of the Association, bound faithfully to carry out its will, as expressed at the annual meeting or otherwise. The last annual meeting was enthusiastic; its Business Committee was ready to recommend $500,000 as the sum to be raised this year, and only placed it at $400,000, at the solicitation of the secretaries. We have no doubt that the last-named sum could have been raised if the business prosperity of the country had continued. But in view of a possible contingency, that has since arisen, the officers graduated the scale of expenses for the year, at an amount only a little in advance of last year, leaving room for farther enlargement, if our receipts should warrant.

As we are all now painfully aware, the business of the country has greatly fallen off, and our receipts are correspondingly diminished. Then, too, less is being received from Great Britain; and, in addition to these causes of diminished receipts, strong appeals, made throughout the country in behalf of the suffering whites and blacks at the South, have temporarily turned aside many of the small rills that would otherwise have flowed into our treasury.

We have usually some deficiency in our receipts in June and July, and have made special appeals through our magazine, as the American Board has done through the religious press, and the response has been generous and adequate; but the causes we have named have brought the crisis earlier than usual, and made it much more pressing. Our treasurer reports that we shall need an average income of $30,000 per month, during the remainder of the fiscal year, to carry us through without very serious embarrassment.

Under these circumstances we are compelled to think of unusual sources of relief. Shall we recall our teachers from the field? The reasons against such a step are overwhelming. It would be injurious to them; it would weaken the confidence of both whites and blacks, at the South, in the stability of Northern efforts for the elevation of the colored people; it would especially tend to bring the Association into discredit; it would send thousands of children and adults, with tears, away from coveted and well-improved opportunities; and, above all, it would not afford our treasury the needed relief; it would only precipitate, instead of relieve our embarrassment.

It seems to us, then, that we must turn to our friends for *special* contributions to meet the emergency. We feel confident that there are those who love this

Association and the blessed work it is doing among the Freedmen, who are both able and willing to say that the Association shall not be crippled, and that 'the work shall not cease.' Many of these friends have been blessed of Providence in the few past years, and remain untouched in the fiery trial through which the business of the country is now passing; and these, we believe, will rejoice to manifest their gratitude for these favors, by aiding a good cause in a trial from which they have escaped; while other friends, although not unscathed, are yet so grateful for the mercies still spared to them, as to be willing to share those mercies with the Freedmen who are struggling through a deeper trial, and whose future destiny has so much to do with the progress of our country and the world.

We do not *urge* either of these classes of our friends to give; they do not need urging. We lay the facts before them with the confident assurance that they will do what they can.

What riches are in the commendation of the Savior, "*She hath done what she could.*"

TO SUNDAY SCHOOLS—A PROPOSAL.

We have a proposal to make to Superintendents and Teachers of Sunday schools.

If any Sunday school at the North will pledge us contributions to the amount of thirty dollars or over, during the next two months, we will promise the school at least one letter from a teacher, or the scholars, of one of our Freedmen's schools at the South, and will send a Certificate of Life Membership to the Superintendent or to any Teacher that may be named.

You are sometimes at a loss to know how your contributions shall be given. This is an object that has large claims upon you. Who are more deserving of your sympathy and help than the children of the Freedmen who are so poor, and so anxious to learn. Your contributions will aid this Association in a time of need, as you will see in the article just preceding this. Can you lend a helping hand? You will do yourselves a good, for the letter will be fresh from the field, and will interest you; and the Certificate will be valued by whoever gets it, and will entitle the holder to our publications gratuitously.

Perhaps there are schools that will respond to this call, by a contribution much larger than the sum named, which will pay the salary of a Teacher for two months, but not her boarding. You may feel able to do more and may regard this as a good way of helping the Association, and the Freedmen. ☞ We hope, however, that this Sunday-school collection will not lessen the larger church contribution.

We request our friends who read this to call the attention of the Superintendent of the Sunday-school to it, as he may not otherwise see it.

In the nature of the case a prompt response is essential. "He gives twice that gives quickly." The money can be sent as is most convenient, but we should be notified at once if the school will undertake the effort.

OUR GREAT WORK.

THE FREEDMEN'S PROPORTION.

The relative claims of different objects of benevolence are not always easily defined, even by the conscientious. All are important, but some are more so than others. The cause of the Freedmen seems to us to belong to the latter class, for,

1. *It is a great work.*

Not to speak of the four millions, their present most necessitous condition,

and the importance of fitting them for their new position, there are one million of children and youth that need instruction at once; and yet, where they are, there is not now, nor ever has been, either the disposition or ability to give it to them. At the rate of fifty pupils to a teacher, there are needed *twenty thousand* teachers to meet this demand. And with all the efforts of all the Associations, East or West, there are not to-day over *one thousand* in the field. At the moderate cost of $250 per teacher, it will require $5,000,000 per annum, for the support of this branch alone, of the work before us.

And then there are not only these personal wants to be supplied, ignorance to be instructed, and souls to be saved; but the nation's necessities and dangers, —now that the Freedmen are clothed with the right of suffrage,—afford a claim equally unmistakable and strong. They are to become a power in the land; and the welfare of the nation greatly depends, under God, upon our now putting forth every energy to make that power salutary, to be exerted for the permanent establishment of our free institutions, and the suppression of all causes of national weakness.

2. *The work should be done now.*

The pressure is everywhere great, and the demand for teachers is, without exception, immediate and imperative. The twentieth thousand is as really needed as the first.

A motive for immediate action is found in the unexpected and wonderful susceptibility and eagerness for improvement, which greatly encourages present effort, but which, without fostering care, we can hardly expect will continue. The Spring is here, but it cannot always last.

We are accustomed to suppose that in the ordinary progress of events, the next few years may work no material change for good or evil in the condition of the heathen as a whole. Not so, however, in regard to the Freedman. The circumstances by which he is surrounded, the irresistible progress of events in our country, must inevitably be mighty forces, potent for good or for ill to this plastic and waiting people; and whether the furnace into which they are thrown shall harden and destroy, or melt and fuse them, so that they may be molded into good christians and valuable citizens,—is a problem to be determined in the next few years, and, under God, by the measure of our Christian activity. Every day's neglect, or every day's effort, will do much to determine this solution.

3. *Leaving the work undone, involves great positive danger, to us, as well as to them.*

The Freedman must prove a blessing or a curse, as he is, or is not fitted to occupy and cultivate the new and wide field opened before him. If he be met with sympathy, instruction in letters and religion, and the temporary aid needed, he will become an important element in the future welfare of our country, and in hastening the triumphs of the Gospel in our own land, in his father-land, and in all the world. If he shall be left in his poverty, ignorance and vice, without effort to lift him from the degradation which in times past has been enforced upon him, his very freedom may be used to his own destruction and to ours.

Is it gratuitous or officious, then, to express the conviction that no cause presents to the patriotic and Christian American, a claim for larger appropriations, or more immediate attention, than this. Cannot other causes more safely wait, or, at least, with less seeming danger of immediate and permanent loss?

CO-OPERATION.

Early in October last, the WESTERN FREEDMEN'S AID COMMISSION, at Cincinnati, became co-operative with the American Missionary Association, in labors for the Freedmen. That commission had acted on the principles of this association, in sending none but Christian

laborers into the field, and their union with us removed some hindrances, and increased the efficiency of that department. Rev. E. M. Cravath, our District Secretary, was chosen Secretary of the co-operative body, Thomas Kennedy, Treasurer, and our old and tried friend, Levi Coffin, General Agent. A local Advisory Committee was formed, consisting of Hon. William. P. Nixon, E. Harwood, Esq., Rev. G. M. Maxwell, D. D., and Rev. H. M. Storrs, D. D.

The very marked progress of the work in the portion of the Southern States under their care, indicates the wisdom of this union. The Advisory Board is composed of members of different religious denominations.

In January a somewhat similar union was formed with the CLEVELAND FREEDMEN'S UNION, of which Joseph Perkins, Esq., is President. Rev. H. B. Knight was Corresponding Secretary, and Mrs. J. S. Talcott, Assistant Secretary. Rev. Edward Anderson has since been chosen Secretary, and Mr. Knight, now acting as Agent, is rapidly securing the co-operation of the Methodist Church, a body recently organized, composed mainly of Protestant Methodists and Wesleyans.

March 17, the Methodist preachers of Pittsburgh and vicinity passed a resolution recommending to their churches that they co-operate with the American Missionary Association in behalf of the Freedmen, and sent us a copy.

A recent number of the *Methodist Recorder*, published in Springfield, Ohio, contained a long editorial commending the American Missionary Association, and its work among the Freedmen, and a "minute" of the action of their Executive Committee, from which we extract the following:

"*Whereas*, The 'American Missionary Association,' through its agent, Rev. H. B. Knight, has invited the Executive Committee of the Board of Missions of the Methodist Church, to recommend to our churches that they co-operate with said association for educational purposes among the Freedmen; therefore,

"*Resolved*, 1. That we approve of said proposition, and most cordially commend said association, its branches and agents—and especially Brother Knight—to the confidence and liberality of our churches.

"*Resolved*, 2. That we respectfully ask our First General Conference, to be holden at Cleveland in May next, to take into favorable consideration this our action."

Resolutions of the Dutch Reformed Church, and the action of individual Presbyterian Churches and ministers, have heretofore been published, and the friends of Christ will rejoice in this additional progress towards a union of all evangelical Christians, in the religious, educational and other work to be done for the Freedmen.

ANTI-CASTE SCHOOLS.

A correspondent of the *N. Y. Tribune*, from Beaufort, N. C., in a paragraph published March 26th, says the American Missionary Association has established schools, in that place, from which it *excludes people of color!* The same assertion has been made in the *Boston Recorder* and other papers at the North. However unnecessary it may be to refute this charge, our friends may wish to know the facts, and we briefly state them:

After the Association had established free schools for the colored people of Beaufort, under nine teachers and with more than 500 scholars, white citizens rented a hall and asked our Superintendent there to furnish a teacher. He went to the rooms of the Association for advice, and was informed that our consent would be given on the express condition that no person should be excluded from the school on account of color. A single teacher was furnished, the school was started, and 100 scholars came in. Then, we are informed a colored young man applied for admission, and was referred to the Superintendent for permission. This permission he never asked. Learning that some feeling was aroused, both among whites and colored people, our instructions were

again given to our Superintendent there, that no person was to be excluded, on account of color, from any school sustained or aided by us—a rule on which we have always acted, and on which we shall continue rigidly to insist.

The school has now passed entirely out of our hands, and is supported and conducted by the County Commissioners.

School Examination.

The Norfolk, Va., *Republican* of March 20, has the following account of an examination of one of our schools:

"SCHOOL EXAMINATION.—We were present by invitation on last Friday evening, at a meeting of the American Missionary Association's advanced school of Freed children, held in the Institute building on Fenchurch street, and taught by Misses Duncan and Fay.

We heard excellent reading and declamation; saw knotty problems of arithmetic made plain by chalk logic, and witnessed a very creditable exercise in written spelling. The exercises were interspersed with singing, concert reading, gymnastic exercises, and other matters equally interesting on such occasions. Towards the close, Mr. Percy, the school superintendent, awarded prizes for the four best specimens of written composition. The penmanship and general appearance of these compositions, we must admit, were far beyond what we had expected, and reflected great credit on both teacher and pupil.

The examination concluded with remarks by the visitors, among which the address of Mr. Jackson was peculiarly well timed and apropos.

Whoever doubts the ability of the colored children to acquire at least a common school education, should spend an hour in this school and witness the result of *three year's progress from the alphabet.* He cannot fail to see that whatever the results of freedom may prove to freed *men*, they are not lost upon freed *children*, who, it is evident, are wide-awake and making wonderful progress in preparing to become good and useful citizens. We say let the work go on."

COLORED CHURCHES.

At the last meeting of the Congregational Association of New York and Brooklyn, a committee appointed to consider the question, "What ought we to do for the evangelization of the colored people in New York and Brooklyn," reported that there are in the city of New York between 10,000 and 20,000 colored persons, most of them in moderate circumstances, not more than a dozen of them being men of wealth. There are 3,000 servants among them; but only thirty mechanics, ten editors and writers, and two merchants, are reported. As a class they are frugal, temperate, industrious, moral in their habits, and peculiarly accessible to religious influences. Most of their churches are crowded, and they need more room, but have not the means to build.

Alluding to the church sittings of the different religious denominations in the city, the committee say: "Our church accommodations are not enough for our population, but they are more than enough for our congregations. Our simplest and most obvious duty to our colored brethren, then, is to open our present churches to them. Our pew doors are locked, and pride pockets the key."

After urging the duty of going out in search of all who do not come in, the report adds: "There is no negro quarter in the city of the Great King. There are no colored pews in the church of the First Born above. The ecclesiastical vehicle that carries the placard 'No colored men allowed in this car,' will run off the track before it gets to heaven. We accordingly discourage the organization of colored churches, as such by name, for the African race. We hope

never to see an African Congregational church so entitled. In the true church of Christ there can be neither Jew nor Gentile, bond nor free, Scythian, Parthian, African or Anglo-Saxon."

RECONSTRUCTION IN DELAWARE.

Rev. Wm. Harvey, a Home Missionary Pastor of a church in Delaware, became interested in the colored people around him, and encouraged them in their effort to build a schoolhouse, on condition that the Association would furnish a teacher. It seems the white citizens, while willing the colored people should have schools taught by colored teachers, are not yet prepared to see a white lady giving herself to Christ in labor for his poor. Mr. Harvey writes:

"When, a few weeks since, I addressed gatherings of colored people, mutterings of distant thunder were occasionally heard, but when my daughter actually became a teacher—"a white lady teaching niggers"—the storm came on apace. As my daughter passes through the street, boys and middle-aged men call out "Snowball!" "Nigger Teacher!" and in passing our house, they jeer and ridicule. Yesterday something was hinted to me about mobbing abolitionists. The spirit of rebellion is as bitter here as in South Carolina, and we are without protection from Government.

"The Freedmen are proving their appreciation of efforts in their behalf They beg me to stay, and cling to me as if I were their Moses. A field for telling labor opens here, such as I never saw before, unless I except my labor in the army. Could I see any means of support, I should feel that I could not leave without being guilty of taking ship for Tarshish."

THE SHERMAN BILL.

A brother from Carsville, Va., writes:

"The Unionists here rejoice very much at the passage of the Sherman bill. They expect to have justice done them now; they hope to be able to speak freely what they think, without fear of being murdered. At the North you do not hear the tenth part of the cruelties practiced upon Union men.

"A few miles to the east of this place I have been shown the spot where a Union man was shot down in the presence of his wife and daughter, and left for dead. A few miles to the west a man was called from his house by a band of ruffians, led away a few rods from his wife and children, and shot down, and no one dared to touch his body for several days. These were white men. The atrocities against colored men are too numerous to mention.

"The burners of colored schoolhouses are still unpunished in our vicinity."

THE NEW SCHOOL LAW IN TENNESSEE.

"The passage of a school law in Tennessee aiming at the establishment of schools for the State, suggests the question: What can we expect of this law? What will it do for the colored children of the State? Will it supercede the necessity of further effort for their education by our benevolent societies and the Freedmen's Bureau?"

On this question Mr. D. Burt, of Nashville, writes, explaining very fully the provisions of the law and showing that very little benefit could accrue to the colored people for several years to come, even if the people were friendly to their educational interests.

"It will require several years under the law to secure schools for all the white children of the State. Schools for colored children will come with more difficulty, and later. To withdraw from our educational work would, therefore, leave our colored people without instruction, when such a privation would be the greatest misfortune that could befall them. For the next two years the habits of their new condition will form rapidly, and their character mature into what it must continue to be in the future. At this crisis they need, more than ever, the sympathetic help of all their true friends.

"The section respecting colored schools can be thwarted in several ways. Directors can report less than twenty-five colored children in districts where there are many more than this number. Those having the control of colored children can keep them out of school until the average attendance for a month falls below fifteen,

and then demand that the school shall be closed for five months. The success of this clause of the law requires a kindly feeling toward our colored people which does not exist in many parts of the State."

The Negro and Civil Rights,

Is the heading of an article in the Norfolk *Day Book* of March 7, in which the virtuous Southerners seem disposed to make the best of the evil days upon which they have fallen, *although* they do not propose to "stand idly by and suffer the Northern radicals and the few agitators domiciled among us, and inimical to our interests to demagogue it with the negro and control his vote." We copy the closing paragraphs of the article as indicating the policy to be employed:

"In Virginia the negro is a novice in the political arena, placed there by no action of his own; and we believe his political influence may be controlled by the owners of the soil, in the same manner that the laborers of the North are controlled by Northern capital.

When we see the industry manifested by the radical adventurers to train the negro to their way of thinking, courting them, addressing them in public meetings, telling them by cheek-and-jowl equality of association in the Republican ranks, ought we not to reflect upon the injury meditated towards us, and take the proper steps to educate the negro up to the true responsibilities of the situation. There will be much of wisdom in adapting ourselves to the changed circumstances by which we are surrounded. We must battle for every right which our numerical majority may enable us to secure; build up our voting population to overwhelm those who oppose us and the policy of our community and State; and in the end we shall have such majorities as will enable us to prevent all mischiefs the radicals would inflict upon us. There is a good time coming."

AMERICAN PARIAH-ISM.

An article in the *Independent*, on this subject, from the pen of Professor Taylor Lewis, though written a year ago, has not ceased to be timely. Abridging the portion relating to the wickedness and peril of denying political rights to the negro, as an argument upon a question that God has already settled, we commend these strong words of Professor Lewis to those friends, who, with all their anti-slavery zeal, are not yet ready to accept the full manhood of the negro, and especially to those who, although laboring among and for the emancipated slaves, are yet liable, by revulsion at their low condition, and by imbibing the spirit of caste with which the very atmosphere of southern society is surcharged, to look upon the negro as a person to be pitied and helped, but not to be recognized as a fellow man and citizen. The dismissal, a few weeks since, of a young lady from the Methodist Female College at Pittsburgh, because, after a year's companionship, she was discovered by her schoolmates to be tainted with African blood, the attempt to found new theological seminaries in the North, for colored young men, as if the denominations could not yet admit colored men to their schools, and the fact that even teachers of Freedmen have been shocked by the presence of colored teachers—every way their equals in culture and Christian refinement—are testimony to Professor Lewis' statement, that in what we call abolishing slavery we have only stripped off its outer covering, to reveal beneath a still more foul and deformed creature, which threatens to take its place, namely, American pariah-ism—an ugly word, which, if it cannot be etymologically defended, may be excused, because it denotes a very ugly thing. No definition will convey its meaning so exactly and impressively as the look and tone of one who uses the word "nigger" as the last argument against the elevation of the colored race. A Georgian planter was declaiming, in a rail car, against the equality of the negro. "Why not?" said a fellow-traveller; "I know a negro man who is as strong and heavy as you;

he can hoe more cotton in a day, carry a musket longer, and fight harder than you. May he not be your equal physically?" "Very likely, and more," said the planter. "He is a thorough scholar, reads four languages, is a fine orator, and a cultured gentleman; may he not be your equal intellectually and socially?" "Very likely." "He is a Christian man, never swears upon the rail car or elsewhere; may he not be your equal morally?" "Very likely." "Well then, if he is your equal physically, intellectually and morally—in each of the qualities which go to make a man—why will you not allow him to be your equal as a man?" "Because he is a 'nigger,' and I am not." There it is—our pariah-ism exactly expressed in that one contemptuous word. Professor Lewis says of it:

It is worse than slavery, worse politically, in its effects upon the stability and character of the nation, worse socially, worse morally, worse Christianly. Indeed, the latter term seems out of place as characterizing such a thing at all, in any kind and degree. * * * *

There can be no love in it; it is further from love than anger or revenge, inasmuch as these latter feelings acknowledge the humanity of those against whom they are aroused. The caste feeling, on the other hand, is dehumanizing, and is, therefore, of all things, that which stands in most diametrical opposition to the spirit of Christ. It is not only the antithesis of his love, but a denial of his incarnation, of his atonement, of his priestly intercession, as in the highest heavens he bears our *one humanity* without distinction of nation, race, or color. O what a glorious doctrine this! * * * * *

The spirit of caste, with the reasoning and language to which it gives rise, is the worst conceivable insult to this great High Priest of humanity, who stooped so low to lift us up. Members of a fallen, sin-degraded race, striving to thrust down or to keep down, those poorer ones who have already suffered most in the common ruin! How unspeakably offensive must it it be to this noble consanguineus of ours, who alone saves, by his alliance, the whole family from degradation! It was no mere words of quarreling or of angry vituperation, bad as that may be, which the Saviour so emphatically represents as putting the utterer "in danger of the gehenna of fire." It was the cry *O more*, O fool, O foolish one, O saltless, sapless being, O lacking one, half man, inferior creation. It was, in essence, the same dehumanizing cry whose malignity and blasphemy is all summed up in that scornful utterance, O nigger, and the spirit in which so many among us are now repeating it. * * * *

O, how some men will contend for the speculative doctrine of the incarnation; how they will fight for every jot and tittle of the Athanasian creed, in its most minute and literal representation of the perfect humanity of Christ—*perfectus Deus, perfectus homo, ex substantia matris, in sæculo natus*, Life of Life with man, with all men, as he is "Life of Life, and Light of Light, and Love of Love" with God—and yet daily show their contempt for one of the most vital and practical applications of the doctrine! Better to go with the heretics, better to reject the creed, than thus to turn it into a barren speculation, of no more moral value than a mathematical theorem. * * * *

There is nothing now so endangering to our Christianity as the presence and continuance among us of such a state of pariah-ism, with the consequent feelings and habits of thought that are associated with the defense of it, or indifference to it. Let this tendency to dehumanization become predominant in the common mind—let it go on to corrupt our politics, infect our literature, or give a bias to our science, as there is great danger of its doing—and our faith receives an injury which all efforts of open infidelity could never have inflicted. Christ-ianity and Adam-ity, or Christianity and the one humanity, are inseparable terms in our theology. They interpret each other—the community in the fall, and the community in the redemption; the "one blood" that Paul preached on Mars hill, and the one blood that was poured out on Calvary; the common earthly life, and the common salvation. What is the highest thing in man? It is the capacity to become a Christian, a member of Christ's spiritual body, a citizen of the heavenly politeuma. What an insult, then, to the Saviour to say that one capable of this high freedom is too inferior a creature to be a member of our inferior civil organisms. It is not *his* government, it is said; it is "a white man's government!" This cry is, indeed, political stultification, for such an idea would be scouted in every European state; but it is far more than this; it is nothing less than open blasphemy of the King of heaven, "who made of one blood all men to dwell on all the face of the earth."

The religion of the Gospel would have no hold in the world one generation after the full and established belief in the specific differences of race. What an inter-

est then in the church, and for all who love the church, to oppose, as in self-defense, every feeling, every prejudice, every political and social tendency that favors such a result, or furnishes arguments for it, or creates a motive for such arguments, or tends in any way to incline the minds of men to regard it either with partiality or indifference. There is a greater issue here than the political—"The church is in danger." The expression has been often used as a rallying party-cry in defense of ecclesiastical establishments, but now it has a far higher and truer meaning. It is the danger to the highest interests of humanity.

And it is not revealed religion alone that must encounter the shock of this invasion from the kingdom of darkness. Natural religion, too, whatever it may comprehend, all belief in any human dignity or immortality, begins to fade the moment we take the first step downward on that stygian ladder of race gradations, the last round of which inevitably connects us with all the brutal animality that lies below. There is nothing to distinguish us *essentially* from these, unless it be that *specific* divine life that constitutes the species *homo*, and which must, therefore, be not merely similar, but one and the same in all men. If we lose sight of this spiritual type, or substitute for it length of heels, and breadth of lips, or facial angles, we are all gone. If there *is* the supernatural in man, it must be thus *one* and *specific;* if there be not, then do we all plunge into nature together—we go back to the old heathenism of Pindar, "from one (earthly) mother breathe we all;" and thus it is that, in rejecting or losing sight of that divine kinsmanship which connects us with the poorest of our human consanguinei, we all fall back into the lower kinsmanship of the gorilla and the bear—nay, lower still, and lower still, until it becomes literally true when, with despairing Job, we "say to corruption, thou art our father, to the worm, thou ărt our mother and our sister."

In self-defense, then, must *we stand by one another*. Our only protection is this one spiritual humanity, having no fractional degrees, and making, by reason of its *specific* divine origin, an impassable distance between man, all men, and the highest creature of the purely natural or animal organizations. It is truly a wonder that our "religious world" do not see the havoc that this spirit of dehumanization, now so rife among us, is likely to make in its theology. . . . .

Who make infidels? The question is easily answered. They are the men in our parties, and our churches, who are dehumanizing, or tending to dehumanize, a portion of our species. It is not the writings of Parker. They never made infidels of serious men, though they may have confirmed in infidelity those who were already unbelieving. There is a more direct infidel-making power. It comes from the huddling together of Africans in separate churches, like black sheep in separate pastures. It is the negro pew, and the separate negro communion-table. These make infidels, even among the vulgar negro-haters, who see the awful inconsistency, and rejoice in it. If Parker made infidels, it was because he had these things as powerful auxiliaries. Make the church, indeed, the *oikos theon*, the house of God, the home of humanity, and Parker's boasting natural religion would become silent in presence of a truth of revelation so glorious as this.

In self-defense, then, must every serious man protest against this vile outcasting spirit. He must do it in defense of all that is vital in his scriptural theology; of all that is precious in the idea of his own immortality; of all that is highest in politics, in ethics—yea, in philosophy too, for there is immediately a falling away of foundations. We have no longer a psychology, when there is lost sight of the idea of the one humanity, the one reason or image of God, the same in all men, however varying the outward physical conditions that aid or impede its manifestations. And so, too, we have a social and selfish interest of a more individual kind. Every man is concerned in the elevation of every other man, inasmuch as every man is degraded in the degradation of the lowest and poorest in the family to which he belongs. It discloses the genuine shame. It shows what we may all come to, the depth to which we may all sink, even as the pure humanity of Christ reveals the height to which we may all aspire. This is the "enlightened self-interest," the holy prudence. The carrying it out would make our political economy a system of the purest ethics; it would put our political science in harmony with the highest theology.

* * * * *

And then let us think of the moral and dis-social mischief which such an idea, once established, must spread throughout the world. If there is so little of human brotherhood now, what must it be when the idea and the feeling of race gradations become predominant; when, instead of one or two, there shall be as many divisions as national pride or popular prejudice might originate. Would anything be more likely to make a hell upon earth?

In view of such consequences—theological, psychological, and political—every serious mind may well look with utter horror upon this man-degrading doctrine.

He should hate it with the feeling of the Psalmist, "with a perfect hatred." He should count it his enemy," and the enemy of his Redeemer. No cry of negromania should prevent his looking at it in its true light, as the foe of the nation's peace, and one of the worst obstacles in the way of its true progress.

Jamaica Mission.

From Rev. S. B. Wilson.

Brandon Hill, March 7, 1867.

I am thankful to be able to report a good state of things in the churches I have charge of, especially that at Brandon Hill. It is less than a year since I returned from the States. Over twenty members have been added to the church, four within a few days; and we have an inquiry class numbering over twenty members. The church has never before received so many in any year since I have been here. The year of the revival we did not receive as many, and we have a great deal more confidence in those we have received this year than we could have in those added to us in that time of great excitement. The recent additions are mostly of the young people, who have been sometime in school and Sabbath school, and are more intelligent and I think will be more useful in the church than any we have received before. The congregation and Sabbath school continue good, and the religious interest continues in the church.

I can not speak quite so favorably of Providence. We have however received four members into the church there. This is something, when we bear in mind that there had been no accession to the church there for two years previous. We have there also an inquiry class of eight or ten members,—the congregation is increasing, and I think things even at Providence are decidedly looking better.

FLORIDA.

Jacksonville, March 11, 1867.

You are aware that the colored people are leaving this immediate vicinity, and settling themselves on Government land. We have had our share of interest in the changes and anxieties about the people, knowing how many difficulties they had to contend with. But one, of some magnitude arose, which we did not contemplate. About a dozen families (some members of whom were quite in years,) who had carried their lumber on their backs to their building spots, and had got for themselves good and comfortable houses to live in, with improvements, have found that the surveyor of the land has located them wrong, and they must go farther back and build over again, I rode out to see them a few days ago, and they were feeling very sad. One of them worn down with toil, and suffering from rheumatism, said, We seem to be born to a hard fate, and if we lose heaven, we lose all." Yet these good people who "walk in darkness and have no light" (temporally,) do "trust in the Lord, and stay themselves upon their God," and He "gives them songs in the night." * * * Clothing and shoes are very much needed by a portion of the people, especially the women. They have come to feel a delicacy about going to meeting barefoot, and dressing in plantation style. We are happy to see them improving in their taste, as well as their manners and morals, and to raise the tone of civilization among them is a part of our work. I said to a woman the other day, "I don't see you at church lately." Looking at herself she replied, "What I have on, is *all* I have. I should be glad to go, but though we have raised a little something to eat, we have nothing to buy clothes with." This is the case with many.

Mrs. H. B. G.

DO SOMETHING.

A writer in one of the papers gives a suggestive bit of experience thus: "I heard a sermon once from an itinerant preacher on benevolence. I thought the effort very lean, but one thing impressed me a little. "Go,' said he, 'and do something after I have done preaching. Have it to say when I come back, four weeks hence, that you have done something, and my word and God's word for it, you will be a better and a happier man.' I knew a poor widow living on the edge of some woods about a mile from my home. Her husband had been dead two or three years, and with three helpless little girls she had a hard conflict with poverty. I had often spoken kindly to her, and thought my duty was ended when the words were uttered; but when the sermon of the old white-headed preacher was done, the resolution was formed to 'go and do something.' Next day I visited the cellar, and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them into a wagon, started for the cottage of the widow. A load of wood for which I paid three dollars, preceded me. An hour's drive brought both loads in front of the house, and when my explanation was given, there were wet eyes and warmer hearts in both parties. The widow wept for joy, and the children joined in, while I, finding my feelings too much for my strength, had to give way also to tears. The act was one that gave me a new spiritual start; and when the preacher came back, I thought the discourse one of the most eloquent I had ever listened to. The change was in myself, not in him or in his preaching." Very likely. "He that DOETH truth, cometh to the light."—*Religious Herald.*

Well done, we all say. When millions of Freedmen at the South cry for education, christian instruction and physical relief, what shall we do?

Do *something*, and do it promptly.

[*Ed. A. M.*]

GIVING THAT COSTS.

WM. E. WHITING:

DEAR SIR—Enclosed please find $10, to be used for the benefit of the American Missionary Association. Use it where it will do the most good. My prayers go with it. I am a young man just starting out in life, and conclude I can make no better investment of a part of my first year's earnings, than to give it to the missionary cause.

RECEIPTS

IN MARCH, 1867.

MAINE.

Alfred. Cong. Ch.	25 00
Bangor. First Cong. Soc. $25, Mrs. N. Harlow $5	30 00
Ellsworth. Mrs. L. T. Phelps	10 00
Falmouth. Reuben Merrill $11.25, Two b. of C.	11 25
Farmington. Cong. Ch. $29.50, J. Chandler $2.	31 50
Hallowell. Mrs. M. K. Page	10 00
Litchfield Corners. W. H. King	5 00
Norridgewock. "A Friend"	20 00
Saco. First Cong. Sab. Sch.	17 50
Waterford. Harriet E. Douglass	10 00
Woolwich Mrs. E. H. Trott, F. Trott, F. Carlton and J. Shaw $1 ea.	4 00
Yarmouth. First Parish Ch. to const. MISS BETSEY SEABURY, L.M.	38 25

NEW HAMPSHIRE.

Antrim. J. W.	25
Centre Harbor. Cong. Ch.	10 00
Chester. Box of C.	
Concord. Mrs. Anna G. Merrill	30 00
Exeter. Two b. of C.	
Fitzwilliam. R. B. Phillips	5 00
Hampstead. Mon. Con. Coll. $18, Dea. J. Kent and Dea. J. Chase $1 ea.	20 00
Hancock. First Cong. Ch.	15 44
Hollis. First Cong. Ch.	29 50
Hollis. Bbl. of C.	
Keene. Boy's Missionary and Girl's Heshbon Soc.	20 00
Langdon. Bbl. of C.	
Lyndeborough. Mrs. D. H.	25
Mason. Mrs. J. B. Wilson $2, Two bbls. of C.	2 00
Mason Village. E. G. Heald	3 65
Marshfield. Ladies Aid Soc. bdl. of C.	
Meriden. Students K. U. A.	36 00
Mount Vernon. John Elliott	1 00
Nashua. Two bbls. of C., R. T. S. 50c.	50
Olstead Centre. Cong. Ch. and Soc.	11 00
S. Market. Cong. Ch.	14 13
Sullivan. Cong. Ch.	17 86
Wakefield. Two b. of C.	
Winchester. Ladies Soc. b. of C.	

VERMONT.

Barnet. Cong. Ch. to const. REV. L. S. WATTS, L. M.	37 10
Barton. Cong. Ch. $30, to const. REV. WILLIAM A. ROBINSON, L. M., Dr. Todd, bdl. of C.	30 00
Bennington. Friends, b. of C.	
Benson. Cong. Ch.	19 94
Brattleborough. Mrs. M. M. Greene $10, O. B. Douglass $5, F. O. C. 50c.	15 50
Brookfield. Cong. Ch. & Soc.	37 00
Castleton. Cong. Ch. $63.80, to const. REV. LEVERETT W. SPRING and REV. LEWIS FRANCIS, L.Ms., Meth. Epis. Ch. $8.79	72 59
Cornwall. Cong. Ch. & Soc.	37 00
Danville. Cong. S. S.	10 00
Dorset. Cong. Ch. bal. to const. DEA. GILBERT M. SYKES & CHARLES B. KENT L.M's.	30 00
East Poultney. Ladies, b. of C.	
Goshen. Chas. Powers.	5 00
Guildhall. Mrs. A. Cleveland, $2. Rev. J. Laird $1.	3 00
Hardwick. Cong. Ch.	46 65
Johnson. Calvin Whiting & Wife,	15 00
McIndoes Falls. Cong. Ch. & Soc. to Const. Rev. MOSES B. BRADFORD. L. M.	38 00
McIndoes. Bbl. of C.	
Norwich. A Blodget & Others,	3 50
Peacham. "A Friend" $30. Mrs. D. S. Chamberlain $15, bal. to const. Miss Jane E. Chamberlain, L. M.	45 00
Pittsford. Cong. Ch. $91 80, J. W. Dunklee $5, Others $3 20, to const. REV. MY-	

RON A. MUNSON, DEA. ABEL PENFIELD & MAJOR DAN. K. HALL, L. M's. 100 00
Rupert. Cong. Ch. 46 00
Underhill. D. French 1 00
Walden. Estate of Mrs. Sally Foster, by Harvey Foster, Ex. 50 00
Waitsfield. Wesleyan Soc. 7 50
Waterbury. Cong. Ch. $41., Miss L. D. P. $5. 41 25
West Rutland. Cong. Ch. 50 00
Woodford. "A Friend," by Chas. M. Bliss, 68 50

MASSACHUSETTS.

Amherst. C. Adams 5 00
Ashby. "Mrs. M. R. T." 10 00
Athol. Chesnut Hill Sew. Soc. 4 00
Attleborough. First Cong. Ch. $16, Isaac Draper $10, Miss Harriet George $5, to const. REV. HEMAN P. DEFOREST L. M. James McClatchey $3 34 00
Auburndale. Three b. of C. $151. Mrs. Craft p'kg. of Books.
Beverly. Rev. M. Rich's Ch. & Soc. b. of C.
Boston. Benj. Boynton, b. of C.
Brookline. F. C. Sherman 5 00
Boylston. Cong. Ch. 15 00
Boxford. Two b. of C.
Campello. Cong. Sab. Sch. 70 00
Centreville. Cong. Ch. 7 00
Charlestown. Ladies Fair $75., A Douglas $5., Winthrop Ch. 2 b. of C.; Miss Howe, b. of C. 80 00
Chelsea. Chesnut St. Ch. and Soc. 20., S. W. Mason $1. 21 00
Chickopee Falls. Mrs. Sally G. Cochran 1 50
Cummington. F. A. Soc. 10 25
Curtisville. Cong. Ch. 17 00
Dochester. Village Ch. S. S. 24 47
Easton. Cong. Ch., Pulpit supply 15 00
East Hampton. Payson Sab. Sch. $50., *for a Teacher*, Ladies' Soc. Payson Ch. $10 and b. of C. 60 00
East Somerville. "A Friend" 5 00
Enfield. Ch. and Soc. 2 b. of C., Mrs. J. B. Woods $3. 3 00
Falmouth. First Cong. Ch. 80 00
Foxborough. "A Friend" 6 00
Framingham. Mrs. E. E. 50
Great Barrington. Miss Emily Beckwith 4 00
Groton. Union Orthodox Ch. 25 32
Groton Junction. Cong. Ch. 3 23
Hadley. "S. M. F" $21. A. P. Smith $1 22 00
Hanover. First Cong. Ch. 1 83
Harwich. Cong. Ch. $40., Two b. of C. 40 00
Hopkinton. Sarah B. Crooks, b. of C. $50
Lakeville. "A Friend" 2 00
Lancaster. Mrs. L. E. Case 5 00
Lowell. J. M. Moore and Wife $30., to const. TRUMAN H. MOORE L. M.; Bbl. of C. 30 00
Lynn. First Cong. Ch. and Soc. 85 35
Lynnfield Centre. Mrs. E. S. Richardson 4 00
Malden. First Trin. Cong. Ch. 20 00
Marshfield. J. H. Bourne and Wife 20 25
Medford. B. B. Hawes $5., Galen James 100 cop. *Congregationalist* 5 00
Middleborough. First Cong. Ch. $100. and Sab. Sch. $15 115 00
Millbury. Second Cong. Ch. $114., Abiel Wood $10. 124 00
Milford. Cong. Ch. 16 05
Natick. W. L. Coolidge 30 00
New Marlborough. H. A. B. 50
Newton Centre. Bbl. of C.
Northampton. Sab. Sch. of Edward's Ch. 33 00
North Abington. Mrs. Caroline C. Shaw $30. Jonah Shaw $5. 35 00
North Andover. Evan. Ch. 22 48
North Brookfield. F. A Soc. 2 b. of C. $205.63. Miss A. W Johnson $1. 1 00
Norton, Miss A. P. Goodwin and others 1 00
Orange. Cong. S. S. 12 33
Raynham. Rev. W. J. Breed 5 05
Reading. Bethesda Ch. and Sab. Sch. $316.-16.; Old South Sab. Sch. $30. 346 16
Sharon. Soldier's R. Soc. b of C.
South Boston. Lloyd Briggs $10. Friend Tilden and Jos. Winch $5 *ea.*; Mrs. M. A. Hale $2. 22 00
South Reading. A. B. H. 50
Springfield. Hampden Co. Miss Ass'n. $400. W. A. S. 50c., C. K. B. 50c. 401 00
Sudbury. Cong. Ch. $38.61, and b. of C. Mrs. W. B. 50c. 39 11
Truro. Cong. Sab. Sch. 23 00
Union Village. D. D Tappan 1 00
Wayland. Rev. Henry Bullard 5 00
Westborough. Bbl. of C.
West Dennis. S. S. Crowell 1 00
West Dracut. Cong. Ch. 15 82
West Medway. Seth Partridge $2.50, Others $2.50, Mrs. S. Clark $1. 6 00
West Newton. Mrs. Adolphus Smith 6 00
West Roxbury. "Supply, C. L. W," 15 00
Williamstown. Prof. John Bascom $15, Cong. Ch. $11.50. 26 50
Winchendon. North Cong. Ch. *for School house, Morehead City* 136 00
Worcester. Ladies of Union Ch. by Mrs. C. W $300; Coll. Union Ch. $159.04; "A Friend" *for Home M.* $133; Mrs. Eliza Healy $5, Mrs. H. P. Draper $3, S. Knowlton $2, Mary Jones $1; F. A. Soc, 13 b. of C., 8 of which val. $622.87; L. C. Ass'n of Old So. Ch. b. of C.; Benev. Circle, b. of C., 603 04
Wrentham. Proceeds sale of books, bequest of Mrs. George, by C. Fisher, Jr. Adm. 2 52
———. "O. A. C." for *Home M.* 20 00
———. Geo Blanchard, b. of C.

CONNECTICUT.

Ansonia. Ladies of Cong. Ch., b. of C. $75.
Avon. "A Friend" 8 00
Berlin. Members 2nd. Cong. Ch. 10 00
Bridgeport. Sew. Soc. of So. Cong. Ch. half b. of C. $30.
Broad Brook. Ladies B. Soc. $2.35, and 2 b. of C. $147.90. 2 35
Colebrook. Ladies S. S. b. of C.
East Hampton. First Cong. Ch. *for a Teacher* 300 00
East Lyme. Rev. Joseph Ayer 10 00
Exeter. Ecclesiastical Soc. 20 00
Greenville. S. Prentice $30, F. W. Cary, C. D. Browning, E. P. Avery, S. Mowry, and Mrs. S. B. Avery $5, ea; L. H. Smith, J. Houston and C. C. Fuller $3, ea.; Rev. R. P. Stanton, $2; 14 Individuals $1, ea.; Others 75c., to const, JAMES HOUSTON and Mrs. MARTHA M. FANNING L. M's. 80 75
Guilford. Mrs. Geo. Bartlett $5, Jason Seward $5 10 00
Harwinton. Cyrus E. Wilson 10 00
Litchfield. Cy us Catlin 4 00
Manchester. Second Ch. 35 11
Morris. L. C. Assn. b. of C.
New Britain. Centre Church $176.50, South Ch. $148, Mrs. Strickland $2, A. Belden and Mrs. Williams $1, ea., S. Ellis $2, W. H. Ellis and M. Stanley $1, ea. 332 50
New Haven. Branch of the A. M. A. Coll. in Centre Ch. ($90 of which to const. JOHN A. PORTER, EDGAR S. PORTER and B. CARRINGTON L. M's.) $945, *For Butler School, Hampton Va.*, Miss Nancy Atwater $30 to const. F. T. JARMAN L. M. 975 00
New Preston. Dea. J. E. Hatch $5, John Gunn $2. 7 00
New London. M. A. R. Rogers 1 00
Norfolk. Ladies, b of C., S. L. M. 50c. 50
Norwich. 2. b. of C. by Dr. C. B. W., Two b. of C. by S. H., Union Slate Co. pkg. of Slates.
Old Saybrook. C. Clarke and D. W. Clarke $1 ea., Mrs. D. W. C. 50c. 2 50
Orange. Cong. Ch. 35 35
Pomfret. Mrs. Angele Wheaton, b. of C. $45.
Prospect. David M. Hotchkiss $20 Mrs. D. M. Hotchkiss $10. to const. MRS. D. M. HOTCHKISS L. M. 30 00
Putman. Two b. of C.

Rockville. First Cong. Ch. ($6 of which bal. to const. E. H. SMITH L. M.) $210, 420 00
Second Cong. Ch. $210.
Sharon, Chas. Lewis 25 00
Stafford Springs. Cong. Ch. 50 00
Simsbury. Cong. Ch. 33 17
South Canaan. Cong. Ch. $20, Rev, E. N. Andrews $10. 30 00
Southport. Friends, 2 b. of C.. by Mrs C. G. C.
South Windsor. Susan. F. Elmer 5 00
Tolland. J. L. Clough 1 25
West Haven. Ladies' Ben. Soc., b. of C.
West Killingly. Mrs. S. Backus $8, I. T. Hutchins $5. 13 00
West Meriden. E. K. Breckenbridge. 5 00
Westport. C. W. 25
Winsted. Chas. Reynolds $5, Wm. C. Phelps $4, J. J. Preston $3, E. E. Gilman $2. Individuals $1 ea. 20 00
Woodbury. Judah Baldwin $50, "L.," $50 Sab. Sch. First Cong. Ch. $12. 112 00
———. "A Friend." 10 00

NEW-YORK.

Albany. Rev. H. A. Holmes 1 00
Bainbridge. James Benton and Amanda Benton $2 ea, 4 00
Binghamton. Mrs. F. W. Mather $10, F. A. Soc. $3.50 and b. of C. 13 50
Brooklyn. Fifth Ave. Cong. Ch. $26.85, Dr. G. I. Bennett $3, Miss Peasely $2, Plymouth Ch. Sew. Circle 3 sacks of C.$182. 31 85
Canandaigua. F. F. Thompson. 50 00
Chestertown. Rev. R. C. Clapp $2 and Dr. Pritchard $1. 3 00
Commack. A. H. K. 50
Cuba, "A Friend" 1 50
Dryden. Friends, b. of C.
Durham. Mary Coe 1 50
Elmira. Young Ladies' Christian Ass'n of Elmira College. 14 00
Fairport. First Cong. Ch. to const. WM. P. HAWKINS L. M. 30 00
Five Corners. M. C. Cheesman, b. of C.
Flushing. First Cong. Ch. $74.94, G. R. Garretson, b. of seeds, 1,200 papers. 74 94
Fredonia. E. S. Kellogg, b. of C.
Gainesville. J. L. J. 1 00
Gloversville. Cong. Ch. (in part) 65 58
Hamilton. Dea. John Foote bal. to const REV. WILLIAM A. SMITH, L. M. 14 00
Honeoye. Friends, b. of C., by R. H. A.
Hudson. Mrs. Wm. Bryan, b. of C. $50.
Hunts Hollow. Box of C. by R. A. B.
Jewett. Mon. Con. Coll. 11 60
Lebanon. Cong. Ch. 30 50
Lenox. Estate Mrs. Philissa Fowler, by H. H. Hall 170 25
Le Roy. Thomas Williams 1 25
Leyden. Mrs. A. K. Merwin. 5 00
Lima. Bapt. Ch. 21 00
McLean. Clark Chapman, and Dea. A. Barrows $5 ea. 10 00
Madrid. Enos Shaw 2 00
Mattituck. Rev. I. T. Hamlin 2 00
Millville. Mary Coming and Others 1 00
Moravia. First Cong. Ch. 15 11
Mottville. Henry T. Hooker 5 00
New Lebanon Centre. C. W. Bacon 10 00
New Road. Cong. Ch. 31 25
New York. Ch. of the Puritans $8, Wm. E. Barnes $6. L. B. M. 50c., American Bible Soc., Grant of Bibles and Testaments, in Feb. $871.40, in March $1 067; G. L. Wood bdl. of C. 14 50
North Mexico. Bapt. Ch. 10 25
Onondaga Castle. Jos. C. Griggs 10 00
Onondaga Valley. William Sabine, to const. CLINTON D. MACDOUGALL, L. M. 50 00
Oswego. H. M. Hamilton 5 00
Panama. Rev. A. G. 25
Palmyra. Joel Foster 3 00
Penn Yan. Wm. Taylor 1 00
Peterborough. Friends. b. .of C. $65.86
Pine Bush. Miss Polly Johnson $3. Mrs. Jannson and M. Schoonmaker $1 ea. 5 00
Poughkeepsie. E. A. Rossiter. 1 00
Remsen. C. H. Everett 10 00
Riverhead. Cong. Ch. 19 00
Rye. Presb. Sab. Sch, 35 00
Sacketts Harbor. Mrs. A. H. Barnes 30 00
Saratoga Springs. N. Hickock 2 00
Syracuse. Henry C. Hooker $30 to const. THOMAS HOOKER L. M., Mrs. M. E. 25c 30 25
Tarrytown. Mrs. M. B. Nichols 15 00
Thompson's Station. Cong. Sab. Sch. 250 vols. S. S. Library.
Union Falls. Mrs. Fanny Duncan and Francis E. Duncan $10 ea. 20 00
Union Springs. Ladies' F. A. Soc. b. of C.
Vernon. Mrs. Sarah Bronson 450 00
Yonkers. J. Olmstead, b. of C..
Waverly. S. F. 50
West Beekmantown. Friends, by Mrs. A. C. 5 00
West Farmington. Mrs. H. E. Bennett $2, Others $3. 5 00
West Plattsburgh. Rev. J. T. Addoms 3 00
Whitestown. C. M. Soc. 50
Williamsburgh. N. E. Cong. Ch. $278.36, Peter Anderson $1, 279 36
Wilson. Ladies of Presb. Ch, b. of C.
Windham Centre. Rev. O. B. Hitchcock 3 00
Williamstown. Mrs. E. Allen and Mrs. R. T. Comstock $1 ea., S. P. 50c. 2 50

NEW JERSEY.

Bricksburg. Mrs. H. B. Skinner $5, and b. of C. 5 00
Montclair. Friends 6 b. of C., Theodore R. CARTER $10., to const. himself and MRS. THEODORE R. CARTER L. Ms. 100 00
Newark. Mission Sab. Sch. of 3d Presb. Ch. $15 Dr. J. M. WARD $10. bal to const. MISS MARY C. WARD, L. M. James White $5; Plane St. Ch., 2 b. of C.; Miss J. T. 50c; 30 50
New Brunswick. Mrs. S. L. Chester, b. of C.
Rahway Individuals, by T. M. 1 50
Vineland. A. E., 50

PENNSYLVANIA.

Cambridge. First Cong. Ch., 13 50
Farmers Valley. John E. Olds 1 00
Meadville. W. F. Clark. 5 00
Montrose. Presb. Ch. $27., ack. incorrectly in April as from Miss Etheridge.
New Castle. Aid Soc. by Mrs. J. W. $25, Mrs. Chas. Phillips $17. 42 00
New Milford. Mrs. R. M., 50
Philadelphia. Individuals, by J. C. 1 50
Pittsburgh. First Meth. Ch. $65.88, Third Meth. Ch. $15.; Welsh Cong. Ch. $56.; Barclay Preston $50.; Mrs. E. G. Murdock $5.; 191 88
Plymouth. H. Gaylord. 50 00
Tunkhannock. Sarah Miller, 5 00
West Alexander. G. B. 25
West Chester. S. E. 50

MARYLAND.

Baltimore. First Cong. Ch. (Addl.) 22 29

DELAWARE.

Felton. Rev. John Boynton, 9 00

VIRGINIA.

Dempsey Hare. Free will offering of school, by Rev. A. B. C. 5 42
Franklin Depot. Free will offering of school, by Rev A. B. C. 2 10

KENTUCKY.

Louisville. Mrs. Edgar Needham. 3 00

NORTH CAROLINA.

Wilmington. Williston Night School, by Rev. S. S. A. 4 33

ALABAMA.

Montgomery. Rev. W. T. Richardson. 20 00

GEORGIA.

Atlanta. Colored People, 164 65

LOUISIANA

New Orleans. S. STRAIGHT ($30 of which to const. W. B. STRAIGHT, L. M.) 200 00

MISSOURI.

Akron. C. R., 50

OHIO.

Ashtabula. U. Goodwin, 7 00
Austinburg. L. B. Austin *for a Teacher* 100 00
Chatham. "Friends", 6 00
Delaware. G. H. Cruickshank 1 00
Deerfield. Maria Sheets. 1 00
Deersville. Rev. W. Mc C. and Others. 1 00
Edinburgh. A. Bingham, 1 25
Elyria. F. M. H., 59
Fitchville. M. P. 50
Fredrickstown. A. H. Royce 10 00
Geneva. Samuel Webster 5 00
Granville. T. D. Williams, 3 00
Hardin. MRS. MAGGIE A. WRIGHT $30. to const. herself L. M., John Wright $10 40 00
Harrison. Wesl. Meth. Ch. 22 75
Hartford. Cong. Ch. and Citizens $44,50 *for Freedmen* and $8.50 for *Genl. Purposes* by S. C. B., 53 00
Maumee City. Samuel Clarke $11, Mr. J.C. A. 25c 11 25
Mecca. Mrs. N. E. Case $2.50, N. W. P. 50c, 3 00
Millersburgh. E. Brigham and Mrs. J. A. Brigham, 2 00
New Athens. S. M. BOGGS $30. to const. himself L. M., R. W. Boggs $5., R. Mintier $3., J. Hanna, S. Culbertson, Sen. and M. Morgan $1. ea., 41 00
Oberlin. Coll. at Prayer meeting, by A. B. 25 00
Parkman. W. S. Benton 5 00
Pataskala. West, Meth Ch. 7 50
Penfield. Friends, b, of C.,
Salineville. Susan Manifold $5., R. F. 25c. 5 25
Sandusky. First Cong Ch., 16 00
Savannah. Mrs Cooper 2 00
Stenbenville. Meth. Ch. 11 75
Strongsville. L.S. 25
Toledo. GEO. L. WEED. M. D. bal. to const. himself L. M. 20 00
Twinsburgh. Cong. S. S., 4 00
West View. West. Meth Ch. 1 85
Zanesville. A. C. Luca and Others 7 00

INDIANA.

Albion. George Harvey 1 50
Boonsville. Moses Chase, 10 00
New Castle. B. M. Blair $2.50, Mary Blair $1.50, Thomas Blair $1., 5 00

ILLINOIS.

Adams. Mrs. E. B. Spencer 1 00
Aledo. Free Presb. Ch. $100; G. A. Luvin and Rev. J. R. Whitham $5. ea. I. N. & J. R. Basset $5, J. F. McCoy $1, 116 00
Chicago. Tuthill King 100 00
Farm Ridge. S. Waley $5.; Mrs. A. Angell $1, 6 00
Galesburg First Cong. Ch. $205; Mrs. P. Jaggar $1.50 for *Mendi M.* 206 50
Geneseo. Rev. M. N. M. 25
Jacksonville. T.W., C. S., H. L. & M. C. Melendy $10. ea., Mrs P. 25c., 40 25
Morrison. E. Allen & Wife, 5 00
New Brenton. D. Baker and Others 1 25
Payson. Dea. A. Scarborough, deceased, by Mrs. E. Scarborough, to const. ALBIGENCE SCARBOROUGH & ELIZABETH SCARBOROUGH, L. M's 200 00
Princeville. Julia L. Rogers, 10 00
Quincy. First Cong. Ch., 43 20
Warren. Silas Pepoon, 5 00

MICHIGAN.

Albion. A. W. Gustin, 1 00
Ann Arbor. A. W. Chase, M. D, 15 00
Battle Creek. "A Friend" 1 00
Brighton. L. A. Strong. 5 00
Charlotte. Individuals, by Rev W. B. W. 1 50
Fairfield. J. L. D. 50
Hillsdale. Union Dime Soc. 53 00
Ransom. Rev. J. F. Boughton, 1 00
Richmond. F. H. 1 00
Troy Mrs. Eunice Morse to const. Mrs. ZILPHA D. BARNES, L. M. 30 00
Warren. Rev John L. Beebe. 10 00

WISCONSIN.

Elkhorn. Mrs. Maria C. Hand, 16 00
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